

CHAPTER 5

CONCLUSION, LIMITATION, AND FUTURE STUDY

5.1 INTRODUCTION

This chapter provides a discussion about the analysis result in previous chapter 4. The chapter begins with a discussion about the type of communication da'wah used by preachers toward *orang asli*. Following this, the chapter explains the barrier of communication da'wah toward *orang asli* and finally about the relevance of communication da'wah toward *orang asli*.

5.2 SUMMARY OF RESEARCH

5.2.1 TYPE OF DA'WAH COMMUNICATION

The study conducted identified two types of da'wah communication - verbal da'wah and non-verbal da'wah. Verbal da'wah is referred to as da'wah bil lisan, and it involves communicating the message of da'wah through conversation between the preacher and the target audience. On the other hand, non-verbal da'wah is divided into two types, namely da'wah bil hal and da'wah bil Qalam. Non-verbal da'wah refers to da'wah that is conveyed without words but through actions, mannerisms, facial expressions, and body language.

5.2.1 DA'WAH BIL HAL

According to the research conducted, the preacher found that the method of da'wah bil hal was most effective in reaching out to the indigenous people. This is because the Orang Asli are unable to read and comprehend Islamic teachings, and non-verbal methods such as actions and gestures are more suitable for them. One such method used by the preacher,

known as Penggerak, is the pilgrimage activity, which has become a mandatory activity for all Penggerak. This activity helps to strengthen the bond between the Penggerak and the villagers, enabling them to help the Orang Asli in various ways such as providing external aid, donations, job opportunities, and more.

Although providing daily necessities for the Orang Asli is not part of the Penggerak's official duties, they often extend assistance regardless of time and place, sometimes even using their financial resources. Penggerak also helps to develop Islam in the village, such as building surau or mosques. For instance, when the old surau was demolished due to land issues, the Penggerak helped to construct a new surau on a new site, resulting in many Muslim Orang Asli appreciating their efforts.

Apart from providing individual assistance, Penggerak also carries out programs that promote a better relationship between them and the Orang Asli community. Sports activities, such as takraw, are one such program. Penggerak organizes competitions in the village to attract Orang Asli participation, and they incorporate Islamic elements into the activities, such as teaching them to cover their aurat. Community service programs are another effective way of promoting Islam, as they involve both the Orang Asli and the outside community, reducing negative perceptions that non-Muslims might have towards Muslims.

However, it is essential to note that the Orang Asli might view Islamic-related program titles as threatening, hence Penggerak recommends choosing suitable program titles according to the situation to encourage participation. It is also important to be patient and persistent in preaching to the Orang Asli, as conversion to Islam may take time and require

a strong mental and physical effort. Thus, Penggerak advises against "self-shock" programs, as they might not appeal to the Orang Asli mentality.

5.2.2 DAKWAH BIL QALAM

The results of the study show that the method of da'wah bil qalam received less response overall from the Orang Asli. This is because many elderly Orang Asli cannot read and are not familiar with modern technology, making it difficult for them to understand the message. They are more comfortable with their traditional way of life, relying on forest products as their main source of food. This is why education is not a top priority for them, and many drop out of school.

To reach out to the Orang Asli community, preachers must adapt their approach. One way is to use technology, such as creating a WhatsApp group to easily convey information. However, inserting elements of da'wah in the conversation may lead to resistance or silence from the Orang Asli.

Another approach is to use visual aids, such as banners or posters, to teach Orang Asli. This makes it easier for them to understand and remember what they have learned. Using simple language, and teaching them common Arabic phrases that can be used in their daily lives, also helps in conveying the message effectively. Preachers can even encourage them to write and paste the words in their homes to reinforce their learning. Overall, preachers need to adapt their methods to the needs of the Orang Asli community to effectively communicate with them.

5.2.3 DAKWAH BIL LISAN

This study aimed to investigate the effectiveness of da'wah communication methods used when preaching to the Orang Asli. The results revealed that oral communication through da'wah bil lisan was not effective in reaching the target audience. This suggests that the Orang Asli did not fully accept oral preaching. However, there are still some oral communication methods that are suitable for the Orang Asli, such as using their language to communicate with them.

It is important to note that the Orang Asli have their language, which varies according to their tribe. However, some people use a language similar to Malay. The Temuan tribe, for example, is found in many parts of Selangor. When we use their language to communicate with them, they are more receptive because it shows that we respect their language and culture.

In Selangor, all penggerak (community leaders) are trained on how to preach to the Orang Asli before being assigned to a village. One of the key aspects of this training is learning the Orang Asli language, which helps the preacher to communicate effectively and build a rapport with the Orang Asli. When the preacher can easily connect with the Orang Asli, it is easier to convey the da'wah message in a way that resonates with them.

Not all preachers can master the Orang Asli language, and some may still use their language when preaching. However, this can be a barrier for some senior citizens who do not speak the Malay language. To overcome this, some penggerak invite preachers with an Orang Asli background to give talks to the Orang Asli, which has been well-received.

To ensure that da'wah communication is effective, it is important to use soft language. The Orang Asli are easily offended by harsh words, and a mistake in communication could lead to the end of the relationship with them. Preachers are advised to use gentle language to convey their message effectively.

Additionally, the Orang Asli tend to twist the words of the preacher. If they do not like what is being said, they may become hostile towards the preacher. To prevent this, preachers are advised to speak clearly to ensure that the Orang Asli understand what is being conveyed. Clear communication can also prevent the Orang Asli from manipulating the words being conveyed, which can lead to misunderstandings and conflict.

5.2.3 BARRIER OF DA'WAH COMMUNICATION TOWARDS ORANG ASLI

There are various challenges and hindrances encountered while communicating the message of da'wah to the Orang Asli community. Despite the efforts made by preachers, their message is sometimes not well-received by the target audience, leading to negative perceptions of Islam. Additionally, the Orang Asli often oppose the preachers and their programs, with some even resorting to threats against the preacher's life.

Nevertheless, these difficulties have not deterred the preachers from their mission of spreading the message of Islam to the Orang Asli. Despite encountering instances of bewitchment and abuse from members of the community, the preachers remain committed to their duty and continue to carry out their responsibilities.

5.2.3.1 BARRIER AND CHALLENGES DAKWAH BIL HAL

When it comes to implementing da'wah bil hal in the Orang Asli community, it is not a simple task to spark their interest in Islam. The preacher faces multiple challenges and obstacles in using this method of da'wah. Some Orang Asli has become disinterested in Islam due to negative experiences with Malays who have taken advantage of them. Furthermore, some Orang Asli view Islam as a religion that causes trouble.

5.2.3.1.1 PREACHER LIMITATION

A *penggerak* is a body consisting of a few preachers, designated to assist with the religious affairs of the Orang Asli in their village. They serve as a point of reference for the Orang Asli community in various aspects such as welfare, hygiene, and documentation. Although this should be the responsibility of the *Jabatan Kemajuan Orang Asli* (JAKOA), most Orang Asli prefers to seek assistance from the *penggerak* as they live within the village and are easily accessible.

However, *penggerak* often encounter financial difficulties in carrying out their duties. Many of them have to use their funds to assist the Orang Asli community, and some even have to use their vehicles to transport them to the city for matters such as obtaining identity cards and resolving land issues. This can be a burden on the *Penggerak* family, as they have financial obligations to fulfill. Although JAKIM provides some financial support, it is still insufficient to cater to the needs of the entire Orang Asli population.

In addition to financial problems, *penggerak* also faces knowledge gaps. As we know, there are still supernatural and mystical beliefs prevalent in Orang Asli villages. Some *penggerak* are disturbed by these beliefs, including subtle beings and jinn, as they can be used to hinder

the spread of Islam. Without sufficient knowledge of these barriers, preachers may be discouraged from continuing their efforts to spread the religion to the Orang Asli.

5.2.3.1.2 OUTSIDE INTERFERENCE

Assistance from external sources is required to promote the growth of Islam in the orang asli village, and Malaysia boasts numerous NGOs that are registered to provide aid in various areas such as finance, healthcare, and human resources. It is also important for preachers to establish connections with these NGOs to broaden the scope of their dakwah efforts to include the Orang Asli.

Unfortunately, some NGOs have attempted to discredit the institution of preachers among penggerak, hurling insults and pointing out flaws. These actions have resulted in accusations that have yet to be proven valid being reported to the *Pejabat Agama Islam Daerah* (PAID). Among the accusations is the claim that *penggerak* have not fulfilled their preaching responsibilities solely for the Orang Asli, without taking into account their understanding of Islam. The NGO believes that *Penggerak* lack of teaching skills is to blame for the fact that some Orang Asli who have been Muslim for a long time are still unable to read the Quran. This has led to the penggerak feeling upset and accused of slander.

5.2.3.1.3 ISLAM IS DESCRIBED AS A PROBLEM BY ORANG ASLI

In every village, there are penggerak whose primary objective is to promote Islamization among the Orang Asli who have yet to convert to Islam. While there has been progress over the years, there are still some Orang Asli who have not embraced Islam for various reasons, such as not being ready to convert or being unable to leave their old religion.

Most Orang Asli would be inclined to embrace Islam if their leader or tok batin were to convert. The tok batin's influence is highly significant among the Orang Asli, and if he were to embrace Islam, more people would follow suit. However, this is not always the case, as some tok batin may oppose the da'wah movement in their village, causing difficulties for preachers trying to spread the word.

In some cases, if an Orang Asli family member were to convert to Islam, they would be rejected by their family and considered no longer a member. This fear of losing family members often makes Orang Asli hesitant to embrace Islam. Additionally, some non-Muslim Orang Asli families refuse to provide property to those who have converted to Islam, making their lives difficult.

Non-Muslim Orang Asli sometimes slander and look down upon Orang Asli who have converted to Islam, citing hygiene issues such as drinking alcohol and keeping dogs as pets. This negative attitude can cause resentment towards Muslims.

Another issue is the problem of "sekedudukan," (cohabitation) which often occurs among Orang Asli teenagers who have the freedom to choose their partners and engage in sexual activity without understanding the principles of Islam. The punishment for such actions is not severe enough, leading to difficulty for *penggerak* to approach the Orang Asli.

5.2.3.1.4 ORANG ASLI ISSUES

The reluctance of many Orang Asli to embrace Islam is due to the misconception that by converting to Islam, they will become Malays. Since there are some Malays who take advantage of the Orang Asli, they do not like the Malays. The majority of Malays are Muslims, so when they enter Orang Asli villages, they sometimes bring negative influences

such as alcohol consumption, theft, and even sexual abuse of Orang Asli girls. This negative perception of the Malays has made some Orang Asli hesitant to embrace Islam.

Furthermore, some non-Muslim Orang Asli believes that there is no point in embracing Islam if Muslims themselves are engaging in wrongdoings. They perceive that since some Orang Asli Muslims also consume alcohol and eat pork, there is no difference between the lifestyles of Muslims and non-Muslims. Consequently, they view Islam as an ordinary religion and do not feel compelled to embrace it.

5.2.3.2 OBSTACLES AND CHALLENGES IN DA'WAH BIL KITABAH

It is challenging to implement *Da'wah bil kitabah* among the Orang Asli community due to their low levels of education. Most teenagers only complete up to the sixth grade, and many adults never attended school or visited cities where they could gain more knowledge. Only a few of them can read, and most of them are under the age of 40 and work in urban areas. This makes it difficult to use teaching aids such as religious modules during study classes, as most of the elderly attendees are not comfortable with reading and writing. To teach them Arabic, they need to start from the basics of knowing Jawi letters, but many are hesitant to begin due to their age.

Furthermore, Orang Asli tend to feel shy when meeting outsiders and may remain silent when asked questions, not because they do not want to answer, but because they feel embarrassed. This can make it difficult for preachers to convey information or help them with their problems, as they may not understand or respond. JAKIM has prepared a module book that covers all aspects of Islam, including fiqh, Tajwid, and Tawhid. However, penggerak cannot rely solely on the book as many people are illiterate and have a low level

of understanding. Therefore, *penggerak* needs to come up with other initiatives to educate people about Islam.

5.2.3.3 OBSTACLES AND CHALLENGES DA'WAH BIL LISAN

Da'wah bil lisan will usually take place through two communications between the preacher and the target of the da'wah. However, conveying the message of *da'wah bil hal* is difficult for *orang asli* because they are not interested in discussing related to Islam. Despite the various means used orally, *Orang Asli* remains stubborn in rejecting Islam as the true religion.

We already know that *Orang Asli* has an attitude of twisting everything that is conveyed by the preacher. When telling something, there are a few *Orang Asli* who will try to change the story to be bad and can bring down the dignity of a preacher. *Orang Asli* also like to make excuses or when asked something about themselves they will try their best to change the topic of discussion to another topic.

In addition, the *Orang Asli* are only able to last for 30-60 minutes only to focus on something that is discussed such as in a recitation class, *tazkirah*, or other discussion about Islam. They will get bored quickly and will leave the conversation to do other things. Preachers find it difficult to discuss religious matters for too long with *Orang Asli* for fear they will lose interest in what is being discussed. Thus, the selection of an accurate and simple title greatly helps *Penggerak* to ensure that *Orang Asli* continues to be interested in Islam.

There are a few *Orang Asli* who are Muslims who cannot abandon their old religious teachings. They are still doing things that are forbidden by Islam such as drinking alcohol,

eating pork, being both non-mahrams, and so on. And when preachers use *da'wah bil lisan* they will try to fight back like what they are doing is true. Therefore, *bil lisan* discussion is ineffective to *Orang Asli* who are still stubborn to accept the teachings of Islam as the true teachings.

5.2.3.4 THE CHRISTIAN MOVEMENT MAKES IT DIFFICULT TO SPREAD ISLAM

Aside from Islam, other religions seek to improve the lives of *Orang Asli*. However, the Christian movement has been accused of attempting to lure *Orang Asli* Muslims into converting to Christianity. This makes it challenging for Islamic preachers to ensure that the *Orang Asli* do not convert to other religions. The Christian movement has been known to operate secretly in *Orang Asli* villages to avoid detection by Islamic preachers.

One of the challenges for Islamic preachers is that the Christian movement can provide more resources to the *Orang Asli* than they can. For instance, if Islamic preachers can only give RM100, the Christian movement can offer double that amount. This financial advantage may make the *Orang Asli* more likely to follow the teachings of Christianity instead of Islam. This is a concern for preachers, as they are unable to offer more resources due to their limited financial means.

In addition, Christian missionaries have been known to target children in *Orang Asli* villages and educate them about Christianity. Once these children have become fluent in Christianity, they are sent back to their villages to encourage their fellow villagers to convert. This tactic can be concerning for preachers, as they fear that the returning children may attempt to convert the *Orang Asli* to Christianity.

There are also instances where Christian missionaries have married Orang Asli individuals to further the spread of Christianity in their villages. These marriages are not based on love or affection but are solely to spread Christian teachings. Once their mission is complete, these missionaries may leave their spouses behind.

To avoid detection, Christian missionaries have used some Orang Asli houses as meeting places or places of worship. They do this to avoid having to build a church in the Orang Asli village without permission from Tok Batin and JAKOA. If they were to do so, the church could be demolished by the authorities. Therefore, they build these meeting places or houses of worship adjacent to Orang Asli houses or connect them to Orang Asli homes to avoid detection by the authorities. The authorities cannot demolish these structures because the landowner claims that they are built on private land.

5.2.3.5 MALAYS DON'T SHOW A GOOD EXAMPLE

The Orang Asli believe that converting to Islam would mean they become Malay, as the majority of Malays in Malaysia are Muslims. However, they are hesitant to embrace Islam due to negative experiences with Malays who have treated them poorly. Some Malays take advantage of the Orang Asli by engaging in prohibited activities such as drinking alcohol, committing adultery, and stealing. In dealing with the Orang Asli, some Malays have been known to cheat them by offering prices lower than the current market value for their forest products or seafood. This has led to a general distrust of Malays among the Orang Asli.

Furthermore, there have been instances where Malays have taken advantage of Orang Asli girls for their pleasure, using sweet promises to lure them into cohabitation. Once they have achieved their desires, they abandon the Orang Asli women, leaving some of them to bear

illegitimate children with Malays. These actions have caused the preachers to feel insulted by the treatment of the Orang Asli.

5.2.4 PREPARATION OF COMMUNICATION DAKWAH TOWARDS ORANG ASLI

The purpose of this study is to examine the practice of da'wah communication among preachers to *Orang Asli* in the state of Selangor. And through the results of the study, it was found that communication is divided into two, namely verbal and non-verbal da'wah. Approaching *Orang Asli* using *da'wah bil lisan* is not the choice of the preacher because of *Orang Asli's* attitude who do not like to be approached in an Islamic manner and find that it is difficult for them to listen the advice from others. Therefore, the use of non-verbal da'wah is the best way and is used by almost all *penggerak* in the state of Selangor.

Before this study was conducted the researcher had prepared some questions to be answered by the preacher to ascertain whether the communication preaching approach is still relevant to be used today. Every preacher says that da'wah communication still needs to be used in a da'wah way but must need available and used in the current time.

5.2.4.1 LANGUAGE BECOMES A PRIORITY WHEN DELIVERING DAKWAH

This study aims to investigate how preachers communicate da'wah to the Orang Asli in Selangor. The results show that da'wah communication is divided into verbal and non-verbal approaches, with the latter being preferred due to the Orang Asli's resistance to Islamic-based communication. Before the study, the researcher prepared questions to determine the relevance of the preaching approach in contemporary times. The preachers

unanimously agreed that da'wah communication is still necessary, but must be adapted to current circumstances.

One important aspect of effective communication with the Orang Asli is language. Therefore, preachers stress the need to use the Orang Asli language to connect with them on a personal level. Many preachers learn the Orang Asli language before beginning their missionary work, which is greatly appreciated by the Orang Asli community. When preachers use the Orang Asli language, they are perceived as being respectful of their culture and background, which can facilitate the da'wah process. For instance, some preachers incorporate the Orang Asli language into formal doa recitations, which has resulted in a positive response from the community. When preachers can establish a rapport with the Orang Asli, the process of da'wah can proceed more smoothly and eventually lead to their acceptance of Islam.

5.2.4.2 BODY LANGUAGE OR FACIAL EXPRESSION

The communication of da'wah to Orang Asli can be influenced by body language. When there is a high level of familiarity between the preacher and the target of da'wah, the target may feel free to communicate beyond acceptable boundaries and have difficulty distinguishing what is important from what is not. In such cases, facial expressions are crucial in conveying the appropriate message. A calm and controlled demeanor also contributes to a smooth flow of the da'wah movement. Orang Asli may try to undermine the preacher's efforts, and it is important for the preacher to remain composed and not act recklessly. This demonstrates to Orang Asli that Islam is a religion of ease and not one that employs force.

5.2.4.3 BACKGROUND AND WAY OF LIFE OF ORANG ASLI

As we are aware, the Orang Asli community is distinguished by its unique cultures and backgrounds that make them stand out among other ethnic groups in Malaysia. Therefore, as a preacher, it is imperative to study their way of life to better understand them.

The customs and culture of the Orang Asli are different from the Islamic way of life in many aspects. For instance, if an Orang Asli is found guilty of cohabitation with another Orang Asli, they are only punished according to customary law which involves paying a fine. Thereafter, they are free to do as they please. This is different from the Islamic way of life where adulterous couples are punished and held accountable for their behavior such as getting married. Nevertheless, new preachers who are beginning to preach to the Orang Asli community must not be surprised by such things and must avoid acting recklessly. Preachers need to understand how the Orang Asli manage their problems to ensure they do not perceive Islam as a religion that coerces its followers to do things they do not want to do.

5.2.4.4 PREPARATION WHEN DA'WAH TO ORANG ASLI

To ensure effective da'wah work, thorough research is necessary. Adequate preparations are crucial before beginning any da'wah work. Preachers reported that they utilized various preparations to ensure the success of their preaching. For preaching to the Orang Asli, a week-long course is provided to the newly appointed Penggerak Masyarakat Orang Asli (PMOA). The course covers Orang Asli culture, language, backgrounds, and taboos. Experienced penggerak teaches the PMOA how to preach effectively to the Orang Asli.

The course helps prevent unexpected incidents from happening and helps the preachers adjust to preaching to the Orang Asli.

When entering the Orang Asli village for da'wah activities, preachers must obtain permission from the village's important people, such as Tok Batin, MPKK, JAKOA, and others. This is crucial to ensure their awareness of the preacher's presence. The preacher needs to establish a good relationship with these influential people in the village. If the preachers can convert these people, it will be easier for others in the village to embrace Islam.

Preachers need to prepare themselves mentally as well because some Orang Asli may shout at them, as they do not appreciate the preachers' presence in the village. The PMOA needs to act wisely and be prepared to handle such situations. Preachers are also advised to protect themselves from subtle beings or Orang Asli witchcraft. Orang Asli believes that subtle beings can help ensure survival.

Selecting appropriate activities is essential to attract Orang Asli to participate in the activities carried out. If the program is too religious, the Orang Asli may find it difficult to attend. Therefore, the activities should involve Orang Asli's tastes, such as adoption programs, sports activities, etc. If the activities fail to receive a response, preachers need to plan differently to keep the preachers and Orang Asli close.

5.2.4.5 COMMUNICATION STRATEGY

Formulating effective strategies is crucial for successful dakwah communication with the Orang Asli community. Choosing appropriate approaches helps to ensure that the dakwah message is well received. One such strategy used by preachers is to speak softly, as the use

of gentle language and careful phrasing is effective for Orang Asli who are averse to forceful or aggressive communication.

Another important strategy is to visit the Orang Asli community, as this allows preachers to better understand their situation and needs. By gaining insights into their health and any issues they may be facing, preachers can play a supportive role and build trust with the community members.

When visiting is not possible, social media can be utilized as an intermediary communication tool. Preachers can create a Whatsapp group to stay updated on the Orang Asli community's progress. Although some community members may not be technologically advanced, feedback suggests that the response to this approach has been positive.

5.2.4.6 PREACHER ATTIRE AFFECTS DA'WAH TOWARDS ORANG ASLI

To successfully convey the message of Islam to the Orang Asli, it is important to make efforts to capture their attention and influence them to accept the teachings. One way to do this is by creating a positive first impression. The way that preachers dress is a significant factor that can impact their effectiveness in this regard. Preachers need to dress appropriately in a way that is acceptable to the Orang Asli, as this can greatly influence the success of their da'wah work.

It is recommended that preachers do not wear clothes that appear overtly Islamic, such as robes or songkok. Instead, they should wear decent clothing that covers their genitals. For male preachers, t-shirts and slacks are considered appropriate attire for da'wah activities.

However, female preachers have received criticism from some Orang Asli for their attire,

as many feel that their clothing does not cover enough of their bodies. While it is important to dress modestly, this does not mean abandoning the obligation to cover one's aurat.

By dressing modestly and covering one's aurat, preachers can effectively convey the message that Islamic dress is easy and not burdensome. During sports activities with the Orang Asli, preachers can also incorporate elements of Islamic dress into their attire. Various types of clothing are appropriate for different situations, such as sports clothes for physical activities and prayer clothes for prayers. Some preachers even use these opportunities to discuss the differences between clothing that are allowed and not allowed in Islam and to educate the Orang Asli on the teachings of the religion.

5.2.4.7 DISCUSSION ON ISLAM IN DEPTH TO ORANG ASLI

The primary objective of a da'wah preacher when conveying the message of Islam to the target audience is to educate them on how to integrate the way of life of a Muslim into their daily routine. However, the question remains whether it is necessary to discuss Islam in depth with the Orang Asli. Based on the study conducted, the preacher suggested that in-depth discussions on Islam are only suitable for those who have been Muslim for an extended period and have a good understanding of the basics of Islam.

It is crucial to discuss Islam in depth with those who have been Muslim for a long time because their knowledge of Islam should not remain limited to the basics alone. Orang Asli has the right to learn new and relevant aspects of Islam, as Islamic knowledge encompasses all aspects of a Muslim's life.

However, preachers should avoid forcing Orang Asli to accept something difficult to understand and may be deemed useless knowledge. In general, most Orang Asli struggles

to fulfill their daily Muslim obligations. Some may not perform the five daily prayers, and others may engage in actions that go against Islamic teachings. Therefore, the preacher cannot compel them to learn something new unless they are willing and prepared to do so.

When teaching in-depth knowledge of Islam to Orang Asli, selecting an appropriate title for the presentation is crucial as it can pique the interest of the audience. Orang Asli may already have a basic understanding of Islam and can perform prayers without assistance. Therefore, the preacher can focus on teaching the laws and common mistakes made during prayer. This may attract the attention of the Orang Asli and help them improve the quality of their prayers.

5.3 LIMITATION OF THE STUDY

The conclusions drawn from this study are subject to certain limitations. Firstly, due to constraints in time and resources, the sample was limited to a specific geographical area in Selangor, and therefore may not be representative of all Pengerak Masyarakat Orang Asli (PMOA) in Malaysia. To address this, future research could expand the sample to include PMOAs from all 13 states in Malaysia.

Secondly, this study only focused on the perspective of the penggerak as preachers and did not consider the views of the Orang Asli as the audience of da'wah. Future research could address this gap by obtaining feedback from Orang Asli on how they perceive and apply da'wah communication in their daily lives.

Lastly, the researcher was limited in their selection of respondents due to the Movement Control Order (MCO) which restricted the researcher's ability to conduct interviews outside

of the Klang Valley area, resulting in a small sample size. Additionally, some respondents were unable to participate in the study due to concerns about the transmission of Covid-19.

5.4 RECOMMENDATION

The researchers have some recommendations for future studies that could contribute to various approaches to dakwah among the Orang Asli. Firstly, this study only examined three types of dakwah communication: dakwah bil hal, dakwah bil qalam, and dakwah bil lisan. Thus, future studies could expand on this by examining other types of dakwah communication or exploring the same types of dakwah communication with other ethnic groups in Malaysia, such as the Indian or Chinese population.

In terms of data collection, this study used semi-structured interviews with respondents, which allowed for general answers related to the questions. However, for future studies, researchers could use quantitative methods and distribute questionnaires to all preachers in Malaysia, which could provide more detailed information.

This study also only focused on Penggerak who has been appointed by JAKIM, and did not include other government departments that handle Orang Asli affairs, such as JAKOA and JHEO. These departments also play a role in the welfare of the Orang Asli and have data on the Orang Asli population under their supervision. Therefore, including data from JAKOA and JHEO in future studies could provide more comprehensive information on the objectives of the research.

5.5 SUGGESTIONS FOR FUTURE STUDY

The findings of this study are subject to some limitations. Firstly, due to time and resource constraints, the sampling was limited to only one geographical area, Selangor, whereas Malaysia has 13 states, each with Orang Asli villages. Therefore, the sample of this study may not fully represent all *Pengerak Masyarakat Orang Asli* (PMOA) as a whole. To address this, future studies should increase the sample size by covering respondents from other states in Malaysia.

Additionally, this study only used a sample from *Penggerak* as preachers, which does not reflect the overall da'wah communication. Thus, future studies should include more respondents from the Orang Asli as the target audience of da'wah communication. This will enable Orang Asli to provide feedback on how they apply da'wah communication in their daily lives.

Moreover, this study employed only three types of communication dakwah: *dakwah bil hal*, *dakwah bil kitabah*, and *dakwah bil lisan*. Therefore, future studies should explore other types of communication dakwah, or extend the same type of da'wah communication to other races in Malaysia, such as Indian or Chinese people.

The data collection method used in this study involved interview sessions with respondents, where each respondent answered 20 questions with 3 type variables, using a semi-structured format. However, the answers obtained were generally superficial and lacked depth. Thus, for future studies, researchers should use a quantitative method and spread the questionnaire to all preachers in Malaysia.

Based on the data obtained, the researcher has a new idea to develop a new research model, which can also be used by other researchers.

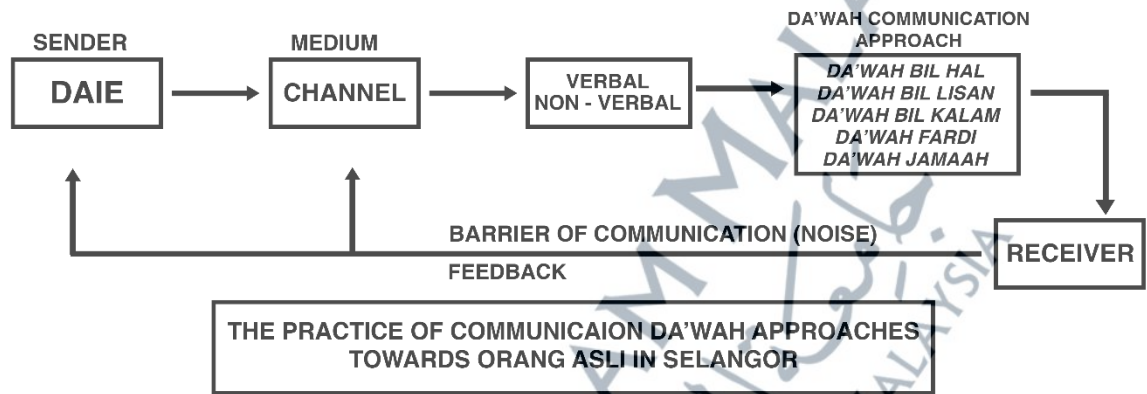


Figure 3.1: New Research Model

The findings of this research revealed a research model that highlights the communication da'wah practices used by Penggerak to reach out to Orang Asli in Selangor. This model can be useful for future researchers to utilize in their studies.

Communication occurs when two people interact to convey a message. When communication and da'wah are combined, it becomes an invitation toward a positive direction. The two parties involved are the daie, who is the sender, and the *mad'u*, who is the receiver of the message. The daie can use two channels of communication to convey information to the *mad'u*: non-verbal and verbal. The daie should choose the appropriate communication approach based on the situation of the mad'u, as some may not accept non-verbal communication.

Verbal communication is appropriate for dakwah bil verbal, while non-verbal communication is suitable for dakwah bil hal and dakwah bil Qalam. Once the da'wah is delivered and accepted by the mad'u, it is important to assess the acceptance of the information given. If it is accepted, it means that the communication da'wah approach used is suitable for the mad'u. Otherwise, the approach used needs to be examined, as it may not be suitable or the daie may not be a good fit for the mad'u.

5.5 CONCLUSION

The researcher is satisfied that the objectives of this study have been achieved, which were to analyze the types of da'wah communication used by preachers, identify challenges and obstacles faced by preachers during da'wah to the Orang Asli, and explore the relevance of da'wah communication for the Orang Asli. It is worth noting that previous studies have examined da'wah towards the Orang Asli but have not specifically focused on da'wah communication towards them. Based on the three types of communication dakwah emphasized by the researcher, most preachers choose dakwah bil hal as their approach to engaging with the Orang Asli. For example, some informants have stated that they choose dakwah bil hal as their approach;

Informant 5 stated that they prefer using da'wah bil hal because it is an easier approach. For instance, they can do activities like gotong royong together which helps to create awareness among the Orang Asli. (Informant 5)

Informant 4 mentioned that they organize mixed programs, where non-Muslims are also invited to participate in activities like sports, gotong royong, and cooking. Although the focus is on Islam, they also want to attract non-Muslims

to attend. By using da'wah bil hal, they can achieve their goal of attracting non-Muslims to participate in their programs and increase their understanding of Islam. The ustazah also organizes talk programs but only Muslims attend, including Orang Asli Muslims. (Informant 4)

Furthermore, the actual implementation of dakwah communication by preachers is not a straightforward process, as they have encountered various obstacles and challenges while conducting dakwah to Orang Asli, based on their experiences as Penggerak. Some of the challenges they encountered included issues related to black magic, lack of funding, and so on. Some of the preachers elaborated on these challenges during the interview sessions.

It is necessary to punish those who attempt to propagate Islam, despite the presence of Ustaz Ali. Brother Riduan tried to spread Islam, but he fell ill due to black magic. The Orang Asli may appear friendly in front of us, but they may hold grudges behind our backs. (Informant 6)

The financial aspect of our work is also significant. We must consider everything we do financially. For instance, when we need to take the Orang Asli to JPN, we have to pay for the car's fuel ourselves. If their ID card is damaged and needs replacement, we pay for it out of our pockets. We inform them of the price and the need to bring money along, but sometimes they claim that they don't have enough money. We then help them pay, and if they can afford to, they will pay us back. We also have to bring something every time we visit their houses, even if we don't have much money. We take them to the hospital, regardless of their religion. (Informant

9)

The researcher aims to determine the continued relevance of da'wah to the Orang Asli, using suitable approaches such as understanding the Orang Asli's background, preparing the preacher before delivering the message, and mastering the Orang Asli language. Based on the data collected, a majority of the preachers have emphasized the importance of adapting the dakwah communication approach to the current situation before delivering the message. It is recommended that preachers prepare themselves both externally and internally before preaching. During the interview sessions, the preachers stressed several aspects, including:

Learning the language of the Orang Asli is crucial for preachers. When we speak in their language, such as Temuan here, they feel a sense of pride and are more likely to understand us. (Informant 3)

Before entering an Orang Asli village to conduct fardhu ain classes, we equip ourselves with appropriate knowledge. We use modules and books provided by JAKIM and MAIS, covering topics like tauhid, fiqh, and tajwid. We distribute the books provided by MAIS to them, and if possible, we make copies to give them as well. We teach based on the provided modules. (Informant 3)

In Malaysia, the attention is primarily focused on the three major races: Malays, Chinese, and Indians. However, we must not overlook the Orang Asli community, who are the indigenous people of our country. It is crucial to prioritize the Islamization of the Orang Asli and focus on their development as a minority community. It is hoped that this study will inspire other researchers and preachers to guide the Orang Asli community toward a better future.